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ABSTRACT

THE TYPE AND EXTENT OF THE PROBLEMS FACING MEXICAN-AMERICAN YOUTH AND THE EDUCATIONAL AND PSYCHOLOGICAL MANIFESTATIONS OF THESE PROBLEMS ARE EXAMINED. THE COMMUNITY JUNIOR COLLEGE'S ROLE IN MEETING CERTAIN BASIC NEEDS OF YOUTH IS ANALYZED. INCLUDED ALSO ARE A REVIEW OF RELEVANT LITERATURE AND A SUMMARY OF OBSERVATIONS AND INTERVIEWS MADE AT A NUMBER OF SOUTHERN CALIFORNIA JUNIOR COLLEGES. IT WAS CONCLUDED THAT THE JUNIOR COLLEGE HAS A DEFINITE CONTRIBUTION TO MAKE IN THE FIELD OF MEXICAN-AMERICAN STUDIES. APPENDED ARE CATALOG DESCRIPTIONS FOR MEXICAN-AMERICAN STUDIES COURSES AT THREE SOUTHERN CALIFORNIA JUNIOR COLLEGES. (MC)

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MEXICAN-AMERICAN STUDIES:

GUIDELINES FOR A JUNIOR COLLEGE PROGRAM

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MEXICAN AMERICAN STUDIES: GUIDELINES FOR A JUNIOR COLLEGE PROGRAM

Several years ago, Will Durant observed that "The history of mankind is a race between education and catastrophe."[1] The truth of this statement is widely in evidence today as our society continues in foment and disruption. Much of the disruption of our American society comes from minority groups in their struggle to gain recognition and express their frustrations and wants. When one thinks of minority revolt, he commonly thinks first of the Negro, but in the Southwestern United States there is a much larger minority crying to be heard: the Mexican-American.

This paper will seek to analyze the type and extent of the problems facing Mexican-American youth, the educational and psychological manifestations, and the role of the community junior college in trying to meet certain basic needs. We shall notice what has been done in junior colleges in Southern California and what is proposed for the fall of 1969. Finally, a number of guidelines will be presented for consideration in establishing Mexican-American studies in the junior college.

In attempting this assessment, current literature was studied, and observations and interviews were made at a number of Southern California junior colleges. Due to the newness of these programs and their controversial nature, many of those granting interviews requested that they not be quoted directly. This research presents the conclusion that the junior college has a definite contribution to make in the field of Mexican-American studies and that this contribution is justifiable both educationally and psychologically.

I. The Background of the Mexican-American

In the five states of California, Arizona, Colorado, New Mexico, and Texas there are more than four million Mexican-Americans. By the time we add the Puerto Ricans, Latin Americans, and Mexican-Americans in the other forty-five states, we have a grand total of at least six million Spanish-speaking people

in the United States.[2] In this five state area the Mexican American is a significantly higher percentage of the total population than the Negro. From 1950 to 1960, the figures show a significant increase in Mexican-American population. In Arizona, the Spanish surname population increased during this time 51 percent; in California, 88 percent, which makes a total of one and one-half million in the state. In the Los Angeles area the increase was 100 percent, which means that approximately 2,250 people with Spanish surnames moved into metropolitan Los Angeles every month from 1950 to 1960. In 1960, those with Spanish surnames represented almost twice the percentage of California's population that the Negroes did.[3] The only reason why the Negroes were especially compared with the Mexican-American is because of the great amount of concern being shown for the Negro in our educational and governmental circles today. These figures show that at least in these five states and especially in Southern California, we must be very concerned with the special educational needs of Mexican-American youth. This concern is legitimized by the fact that "in California the Mexican-American lags nearly four years behind the Anglo and two years behind the Negro in scholastic achievement. The worst schools, measured by drop out statistics, are the defacto segregated Mexican-American schools."[4]

Over the past two years student rebellion has shown itself in predominantly Mexican-American high schools and junior colleges. These students are protesting their treatment in general and, more specifically the fact that they are ignored in the curriculum of the schools which they attend. Why this sudden shift to militancy on the part of the usually placid Mexican-American student? Herman Sillas, a member of the California State Advisory Committee to the United States Commission on Civil Rights, explained, "The success of the Negro civil rights movement unquestionably had a lot to do with it." But he cited other causes, "Today's activist in the Mexican-American community is the one who is most Anglo in his attitudes. He's more aware than his neighbors of his rights as an American and

more sophisticated in his knowledge of the machinery of our democracy. In other words, he knows what happens to the squeaky wheel."[5] Sillas and other committee members spent two days in the heart of the East Los Angeles barrio (neighborhood) listening to the testimony of intense young Mexican-Americans about the problems in their community. Typical was the commentary of Rosalinda Mendez, a graduate of an East Los Angeles high school:

> From the time we first began attending school, we heard about how great and wonderful our United States is, about our democratic American heritage, but little about our splendid and magnificent Mexican heritage and culture. What little we do learn about Mexicans is how they mercilessly slaughtered the brave Texans at the Alamo, but we never hear about the child heroes of Mexico who courageously threw themselves from the heights of Chapultepec rather than allow themselves and their flag to be captured by the attacking Americans.
>
> We look for others like ourselves in these history books, for something to be proud of for being a Mexican, and all we see in books, magazines, films, and TV shows are stereotypes of a dark, smelly man with a tequila bottle in one hand, a dripping taco in the other, a sarape wrapped around him, and a big sombrero.
>
> But we are not the dirty, stinking winos that the Anglo world would like to point out as Mexican. We begin to think that maybe the Anglo teacher is **right** , that maybe we are inferior, that we do not belong in this world, that-- as some teachers actually tell students to their faces-- we should go back to Mexico and quit causing problems in America.[6]

Strong as these words are, they are in many ways beneficial to American education. These young people are able to clearly point out some areas in our system which need serious investigation. Armando Rodriguez, chief of the U.S. Office of Education's Mexican-American Affairs Unit, believes these protestors are vital to American education. "Remember," he says, "the Mexican-American is not talking about destroying the system-- he wants to improve it."[7]

Do the Mexican-Americans have a legitimate reason for complaint? Harold Howe II, United States Commissioner of Education, presented it bluntly in these words,

> "I will not attempt to talk about the Mexican-American problem. If the Mexican-American children have a higher drop out rate than

> any other identifiable group in the nation-- and they do-- the schools cannot explain away their failure by belaboring the 'Mexican-American problem.' The problem simply is that the schools have failed with these children.[8]

Until the late forties, California had purposeful segregation of Mexican-American children in the schools. Out back of the main elementary school was the "little school" for the "Mexicans." It took a decision of the United States Supreme Court in the Mendez case of 1947 to bring about integrated classrooms in California. The rationale for such segregation was that these children knew little or no English and therefore could not compete on an equal basis with the Anglo children. Of course, even today there is defacto segregation every time a school is located in a community which has only Mexican-American children.

The "little school" and "big school" concept was recognized by C. C. Trillingham, then superintendent of Los Angeles County Schools, in an article dated October 1943, entitled "A Good Neighbor Policy for Los Angeles County." In this article he observed that there was a significant psychological effect on these segregated students regardless of the physical effect. He also noted that often teachers were sent to teach in the "Mexican" school as a matter of administrative discipline, and resentment was high among the teachers who were there.[9] When the student moved from elementary school into the seventh grade, he was still ill prepared to work with Anglo students and he again found himself segregated as a low-achiever. If the Mexican-American student persisted to high school, he became a part of an even smaller minority, for few of his national origin made it that far. The head of a commercial department in a Los Angeles high school is quoted as saying, "I have no problem with the Mexicans. I take care that the first few days' work is so difficult and involved that they become discouraged and quit."[10]

To meet the great need in the schools to bridge the gap between the Mexican-American student and other students and the gap between Mexican-American students and the teachers, Trillingham proposed some solutions. The first proposal was a

program of teacher training for understanding the cultural background and peculiar problems of Spanish-speaking pupils, and the second involved changes in the curriculum to make the school a secure place for the Spanish-speaking child.[11] These proposals sound very impressive, but, apart from a few teacher workshops, it is difficult to find any implementation of these goals. Certainly, there would have been little or no opportunity for the teacher to have taken courses in these areas of Mexican history and culture while receiving his training, for such courses did not exist.

What are some of the cultural characteristics which one should know to understand the Mexican-American student? First of all, his is a culture which goes back hundreds of years through his Spanish ancestors and more hundreds of years through the Indians of Mexico and Central America. His culture far pre-dates the civilization of which he is now a minority group in the United States. Yet the Mexican-American is subject to the typical plight of minorities as described by Robert Schermerhorn:

> Minorities are sub-groups within a culture which are distinguishable from the dominant group by reason of differences in physiognomy, language, customs, or culture patterns (including any combination of these factors). Such sub-groups are regarded as inherently different and 'not belonging' to the dominant group: for this reason they are consciously, or unconsciously excluded from full participation in the life of the culture.[12]

Within this general identification of minority separateness, the Mexican-American is shown to have a distinctive problem. His acculturation and assimilation within American culture is impeded because of wide divergencies in value orientations. Mexican culture strongly believes in subjugation to nature with all of its subsequent fatalism. The American culture, on the other hand, believes in mastery over nature, and with that a corresponding desire to change the environment in which it finds itself. Mexican-Americans find the future both vague and completely unpredictable, whereas the American believes he can substantially alter his future

by proper planning.[13] This orientation toward the future is seen in the economic, political, and educational behavior patterns in the Anglo's life in contrast to the present-oriented outlook of the Mexican-American. Non-achievement in American culture is almost un-American, while achievement in Mexican culture is viewed with suspicion. Orientation to relationships in Mexican culture is linear and is expressed in the dominance-submission patterns of the family, while American culture is individual-oriented.[14] Each person may perform completely differently, depending upon whether he is typically American or Mexican-American, and yet each may be being true to his cultural heritage.

These conflicting value orientations create and perpetuate identity conflicts for Mexican-Americans.

At an early age in school these conflicts begin to arise:

> All that is needed to complete the isolation from affluent American society is a frontal attack upon their own systems of self-esteem and their most powerful commitments. If their customs and habits are challenged by school and teacher, the children are placed in the position of having to choose between the ways of their families and a whole set of new suppositions. Either father, mother, sister, brother, uncles, aunts, grandparents, friends, neighbors, and their world is right, or the world of school and the teacher is right.[15]

Unfortunately, many younger Mexican-Americans, educated in Anglo-oriented schools, have not been able to relate in a positive manner to either the Mexican or Mexican-Anglo mixed cultures, primarily because their parents have been unable to effectively transmit the Spanish language and Mexican heritage to them. At the same time the public has either attacked or completely ignored that heritage and has sought to substitute an often watered-down Anglo heritage. The youths subjected to this pressure have not usually become Anglos in culture, yet neither can they really identify with the culture of their parents and neighbors. This state of affairs has led so often to the gang type of activity so common and so important to the Mexican-American youth. If the youth rejects the parents for the Anglo culture, he must make a great transition from which there is no return to the barrio.

If he rejects the Anglo culture and educational patterns, he is doomed to a ghetto life of almost subsistance poverty in an alien land.

The reality of this culture conflict is evidenced in a report which tells how American born Mexican-Americans view themselves in relation to a true Mexican (Mexican-born). "Native born Mexican-Americans see themselves as significantly more emotional, unscientific, authoritarian,materialistic, old-fashioned, poor and of low social class, uneducated, mistrusted, proud, lazy, indifferent, and unambitious."[16] Mexican born subjects did not see themselves in these undesirable ways. This study seems to indicate the influence of the dominant American value orientation upon native-born Mexican-American self-acceptance.

When this cross-cultural conflict occurs, the Mexican-American youth is left in a great void without partaking of the benefits of either culture.

> In a process of rapid cultural transition, most individuals acquire a mixed Anglo-Mexican culture, while smaller numbers are marrying into or otherwise being absorbed into the dominant Anglo society. An unfortunate aspect of this process is that extremely valuable Mexican traits, such as the strong extended family, the tendency toward mutual aid, the Spanish language, artistic and musical traditions, folk dances, fine cooking, and such personality characteristics as placing more emphasis upon warm interpersonal relationships than upon wealth acquisition tend to be replaced by what many critics might suggest is the lowest common denominator of materialistic, acquisitive, conformist traits typical of some elements within the Anglo-American population. This is largely a result of the fact that many Mexican-American graduates of the public schools feel ambivalent about their own self-identity and about cultural values. They have been deprived of a chance to learn about the best of the Mexican heritage and . . . tend to drift into the dominant society without being able to make sound judgments upon cultural values.[17]

William H. Kilpatrick, Professor of Education at Columbia University for many years, spoke of the disadvantaged student struggling within a foreign society in these words, "He learns to be ashamed of his parents and the country they come from, and he learns to hate those who made him so ashamed."[18] This same type of feeling was verbalized during the meetings to form a Black Studies Program last

year at Merrit College in Oakland, California. The black students realized that it would take a complete mental, educational, social, and political upheaval to set the black man into the main stream of society. They felt that the present educational structure was not giving them what they needed and they asked for "an educational system that would give the black people a knowledge of self since if a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else."[19] In a similar manner the American Indian Affairs Educational Committee proposed that a greater emphasis be placed on Indian values and history in order to give the children pride in their own race.[20] These citations of similar statements from the "black" and "red" racial backgrounds would seem to show a rationale for "brown" studies also.

II. Educational Justification for Mexican-American Studies

Kilpatrick says, "Nothing is more important than that each one respect himself."[21] Within this framework it is reasonable and totally within popular educational principles that a particular cultural group of significant size in a community should have the privilege of studying its culture in the public schools.

The leaders of the junior colleges with whom I have discussed the matter take the very practical view that the students are here and need these cultural understandings and that they will do what they can. Such a view of social and educational responsibility is within the broad outlines of contemporary American education.

> The schools can function to smooth the transition from past to present for millions of individual children, depending upon the kind of curriculum they are able to offer, the quality of people who can be attracted to teaching, the kind of environment they are able to provide for the children, and what they can do for individuals as they prepare them for responsible and productive citizenship.[22]

One of the goals of American education for many years has been to guide students toward productive, responsible citizenship. This goal presupposes a concern with the education of all of our children. The major premise of this educational

goal is that the school can help break the cycle of poverty among all the citizens who will take advantage of its instruction.[23] If the Mexican-American youth is not interested in continuing his education on through high school and at least into the junior college, he cannot expect to be adequately productive. In one short generation the acquisition of two or more years of college has become a popular educational goal-- if not an educational necessity. The Mexican-American community needs some success symbols in the person of students who have gone through junior and senior colleges successfully and have a healthy inter-cultural relationship as well. The presence of a few of these individuals will influence the youngsters in a typical Mexican-American community more than anything an Anglo could do personally.[24]

Ralph W. Tyler, in his work Basic Principles of Curriculum and Instruction, sets educational objectives which are based upon the needs of the individual student. Among these basic needs which he states are "status or respect from the social group and the need to relate to something larger and beyond one's self."[25] This suggests educational objectives which extend beyond mere knowledge into attitudes which will help students function effectively in society. Ethnic studies which combine historical facts with healthy attitudes should be in harmony with his criteria. Another general principle which he stated, was that "A great source for the curriculum evolves from an analysis of the needs of the community."[26] As we analyze the needs of the community educationally, we must not only view the need of the Mexican-American to have his history and culture preserved for his own well being, but we must also consider the need which the Anglo community has for this cultural understanding and appreciation for themselves. The Anglo community needs to know about the rich heritage which lies so close to it to the south and thereby to be broadened and enriched by an involvement in a life different from its own. There is also the likelihood that the Anglo may discover some qualities of Mexican

character and life which he might do well to emulate.

But, beyond these values, the Anglo needs to understand and appreciate his Mexican-American neighbor better. This factor alone is sufficient justification for Mexican-American Studies in the junior or senior college within our democratic society.

The educational approaches for achieving the objectives mentioned are many; they might begin with preschool headstart type programs and range through courses in English as a Second Language, taught at the junior college to Spanish speaking adults. For the purposes of this paper we shall concern ourselves with the satisfaction of these goals through college-level transfer courses as offered in the junior college.

III. A Junior College Program

Why a junior college program? Initially, because the junior college represents the broadest base of all college programs. Community junior colleges are far more accessible to the Mexican-American student than are any other college level institutions. Tuition is free, fees are extremely small, and the student can live at home to keep expenses down. The open-door college will take all students who have graduated from high school and those over eighteen years of age who can profit from instruction offered.[27] Thus Mexican-Americans who have no high school training could come to learn of their heritage along with those who have graduated from high school. The knowledge of the Mexican-American community about itself would increase and a corresponding understanding could be gained by the Anglo community as each took Mexican-American study courses.

> California public junior colleges, by their very numbers and open door policy, serve far more disadvantaged students than do all other segments of higher education. Furthermore, they are in the best position to extend educational opportunity to the countless numbers of college-age young people who are not now in any type of college.[28]

John Paul Hernandez, in a seminar paper entitled "How California Junior College Students Help Their Fellow Disadvantaged College Students", gave several

examples of ways Mexican-American students who were already in the junior college were trying to interest others of their heritage to attend college with them: The Mexican-American Club at Barstow College holds assemblies at local high schools to encourage Mexican-American students to attend at Barstow. The Los Angeles Harbor Mexican-American Club has a program arranged through high school counselors to inform high school dropouts about the college offerings. At Bakersfield College a short play has been produced which deals with problems which Mexican-American students face when attempting to go to college. Plans are for this play to be given before local high school groups. At San Bernardino Valley College, Mexican-American and Negro clubs send teams to local high schools to recruit on a "one-to-one" basis among disadvantaged students. Those students who are interested may come to the college and visit classes and talk to the counselors.[29] The presence of Mexican-American Studies courses on the campus would certainly enhance this recruitment and help prospective students to feel there was a place for them in the college community.

The history of Mexican-American studies among junior colleges in California is a brief one. At one junior college, which has about the oldest program in the state, I was told that this fall there would be a formally announced Mexican-American Studies program for the first time; they have offered only a few courses of this type in the preceding two years! At a metropolitan junior college with an unusually high percentage of Mexican-American students, I discovered that they have offered no such courses in the past and that the first courses of a new program are to begin this fall, September 1969.

Interestingly enough, the demand for a Mexican-American program, even with this large Mexican-American population, followed a demand by the Black Students Union for Afro-American studies. In fact, this has been the sequence in all the junior colleges investigated. It seems to be as Selakovich said: "In a way, the

militant Negro is speaking for the other minorities as well as for himself."[30] The president of one junior college was quick to admit that the real culminating force which brought about Black studies and Mexican-American studies was exerted by the students in the form of disruption and protest. But he hastened to add he introduced the courses because he thought them to be needed and worthy. And they were only instituted through regular curriculum channels and without compromising standards as to transfer credit or quality of instructional staff. His rationale was that Los Angeles had more Mexican-Americans than any city in the world outside of Mexico, and they needed to be encouraged in their educational pursuits. Particularly did he cite the need for a knowledge of their heritage and their need for a sense of self-respect. This college had a Black Studies program which began last year in 1968; their formal Mexican-American Studies program will get underway September of 1969.

An Assistant Dean at another college said he felt that the Mexican-American students were not receiving relevant teaching up to the present time and that he looked forward to their Mexican-American Studies program with the conviction that it will help to give the needed relevancy. He pointed out that the mere establishment of a program will not satisfy the need or assure success, but that the ethnic students who are interested in the program must stay with it and see that it becomes successful.

A Dean of Students at a Los Angeles area college expressed the hope that their new program of Mexican-American studies might increase the number of Mexican-Americans who survive the two years of junior college. Upon being asked about the language problem, he stated that many of their students have great trouble with Spanish and would be just as able to master English with real study as they would Spanish.

All the administrators and instructors interviewed agreed that offering courses alone will do some good, but the most effective method would be to combine

course offerings with counseling by Mexican-American counselors who can communicate with the student in a personal way. Such individuals who are qualified are rare and no one thought there were going to be enough to meet the need at any time in the near future.

In each interview the individual was asked about the choice of instructor for the Mexican-American courses, where he had been found, and what his qualifications were. The general agreement was that the teacher in Mexican-American studies should himself be a Mexican-American. He should be, also, one who is sympathetic to the cause of the Mexican-American and not one who is disdainful of his background and heritage. A very interested Anglo was working in a program with Mexican-Americans and when asked about the importance of having a Mexican-American instructor he said that if the instructor were not "brown" he at least had to be able to "think brown."

Where do you find a Mexican-American instructor? One college found their men in high schools where they had been teaching political science or social studies. Another college found their men in social welfare work and various government programs where they were already working with Mexican-Americans. In one college two men had to be hired as aids because they did not possess qualifications for the junior college credential. For the first year it would be necessary to offer the courses under a certified teacher's name although the aids would do the actual teaching.

My impression is that these first few programs have been able to find highly qualified teachers, but that one cannot go forever to the same sources for instructors in the future. There is not much question but that if all the junior colleges with significant Mexican-American populations were to begin such programs next year, there would be a critical shortage of qualified instructors. This condition is not likely to become much better in the next few years since programs in four-year

colleges and universities are about as embryonic as those in the junior colleges.

Since there is no state credential in ethnic studies, all those assigned to the programs had to be credentialed or declared eligible for a credential in a standard subject. It was not uncommon for such a person to have to also teach a course or two in some other department to make a full-teaching load because of the limited offerings in Mexican-American studies in his field.

In some cases, a Mexican-American instructor may not always be desirable. It may lead to what one such instructor called an "instructional backlash." He cited a Mexican-American student who told him that if all the teachers were Mexican-Americans, then the instruction could not be of very high quality! Another teacher, who had worked in another section of the country before coming to Southern California to begin this fall in Mexican-American studies, noted that the moment you become a teacher in the "Anglo college" you are then a member of the "Anglo establishment" and, because of this, with some members of the Mexican-American community a dividing wedge already exists. He has rented a house for his family in the barrio not far from the campus to try to overcome this backlash problem. He noted that most of the teachers in this particular junior college which was located in a dense Mexican-American population area were not Mexican-Americans and lived miles away in some other district. These foregoing examples indicate that just having teachers of the same ethnic background does not necessarily mean that there will be immediate acceptance by the prospective students. It is difficult for the students and parents from the barrio to identify with one who has received his master's degree in the established schools. They consciously or unconsciously feel that he must have changed in some significant way and can no longer be really one of them.

IV. <u>The Mexican-American Studies Curriculum</u>

Even though the programs are in the beginning stages, the criteria for

establishing courses among the community junior colleges in Southern California are quite uniform. It is agreed that the courses which are a part of these studies will be graded and of college level. In each new program the courses apply toward the Associate of Arts Degree and in most cases are noted as transfer courses to nearby state colleges and/or to the University of California at Los Angeles. There is still some question as to the acceptability of some of the courses toward the Baccalaureate Degrees at nearby institutions because, as one dean commented, the junior colleges are more advanced in their programs than are the state colleges. The generally accepted thinking is to have a cross-indexing relation to other courses which already exist in the curriculum whenever possible. The new courses would cover much of the same material but have a distincively Mexican-American emphasis. In this way, at East Los Angeles College, the student could take the course, "History of the Americas", courses no. 5 and 6 and be taking a parallel course to History numbers 5 and 6, which is the typical junior college U.S. History and Constitution requirement. At Los Angeles City College the student in Mexican-American Studies could take the course, "The Mexican-American Political and Social History of the United States" for two semesters which would be equivalent to History courses 11 and 12 for the Associate of Arts Degree. Such courses are planned as transfer courses and will in all likelihood enable a student to move directly into junior level work in Mexican-American studies at a four year college.

There are several reasons given for this cross-indexing arrangement for many of the courses offered. Cross-indexing makes clear to faculty, students, and other colleges the traditional discipline to which an ethnic studies course is linked. The credentialing of an instructor is facilitated and the opportunity to assure widest acceptance of the new courses is aided through the dual process. In this way, course for corresponding course credit has already been received from some four-year schools. It is expected that the four-year school will at least grant lower division elective credit and where deemed appropriate, the courses will be a

part of the General Education certification allowed at the state colleges.[31]

As would be expected in providing a distinctive program, some courses have no direct catalog parallel but do have a valid reason for existence in the ethnic study. One such course at Moorpark College is entitled "Mexican-American Culture." The description follows:

> The social and cultural heritage of the Mexican-American, emphasizing middle American civilization, and including the evolution of the Mexican-American from the Spanish conquest to present day America. The course is concerned with the contributions made by the Mexican-Americans to the United States, especially in the fine arts, literature, and orally transmitted heritage.[32]

A course such as this one, presented by a knowledgable, sensitive teacher could certainly help to raise the self-worth concept of the Mexican-American student, whatever his age. Further courses in art and music will round out the cultural aspects of the Mexican civilization. Other courses are offered which are extremely practical in nature and which touch the immediate social and economic problems which Mexican-Americans face. One such course offered at Los Angeles City College is entitled "The Mexican-American in Contemporary Society" and is described as "An analysis of the socio-economic and political problems confronting the Mexican-American with emphasis upon proposed solutions."[33]

East Los Angeles College, in its program, has included a course which is cross-indexed as Mexican-American Studies 10 or Sociology 20 with the suggestion that those students who would like to do field work in the barrios take the Mexican-American course. With two hours of lecture and four hours of assigned field work each week, the course is described in this way:

> Students are assigned to volunteer situations in order to gain practical experience in group work under supervision in local anti-poverty, United Way, church, or recreational agencies. This course is open to all students interested in volunteer social work of any kind, and is especially recommended for social welfare majors.[34]

There can be little doubt that the junior colleges offering the programs outlined for inauguration in September 1969 are providing curricula which touch the heart of the needs of the Mexican-American. These programs are college credit-transfer type courses and, by definition, will not meet all the needs of the entire Mexican-American population, but will provide a program hitherto unavailable. From these programs, leaders may be developed who can inspire and lead the Mexican-American population in many significant ways.

V. Sample Programs in Mexican-American Studies

Two programs in the Los Angeles Metropolitan area have been chosen to demonstrate the differing challenges which may be encountered in conjunction with these studies and the responses which have been given at the particular college.

The first junior college is East Los Angeles College, located in the heart of the Mexican-American barrio that is East Los Angeles. This section contains a greater concentration of Mexican-Americans than in any city outside of Mexico. The amazing thing is that this college did not begin Mexican-American Studies many years ago! When they did set about to begin a program of transfer level courses, they encountered the crucial task of selecting leadership for the program. They set as their criterion that the leaders and teachers in this program must have "close ethnic identity and fine community orientation."[35] They finally found a leader for the program in Phoenix, Arizona, working among the Mexican-Americans and Indians there in an Upward Bound program. But Chris Ruiz was not a stranger to East Los Angeles; he had lived there for years. He had been a gang leader there and then had turned professional boxer. He was headed on a collision course with society until his life was redirected and he enrolled as a student at East Los Angeles College. He completed his B.A. and

then his Master's and worked for the government in their poverty programs until he was called on to return to East Los Angeles College to head their Mexican-American Studies.

It would be difficult to mention East Los Angeles College, placed as it is in the very heart of such a large Mexican-American population, without noting some other programs which are going on there. These are not college-level transfer courses, but these efforts may well be preparing students for the college level courses. Jared Sharon and Ray Mireles are working with a program called "New Careers" in which hard-core unemployable adults are receiving on-the-job training as Community Service Aids and Health Aids. As a significant part of their preparation they receive about three hours a day in basic education. In addition, these two men are also involved in a Saturday College, which is experimental in nature and in which students decide what they want to learn. No college credit is given, but it is believed that the students are learning enough of what college is all about that they will be ready educationally and psychologically to enter as students in the regular day or evening courses. These two men are also engaged in a Title III program which provides special counseling on problems--educational, vocational, and emotional--which Mexican-Americans face. They work with probationary students, trying to salvage them for future successful college work, and in their spare time prepare automated material which will help these students through programmed and auto-instructional approaches. These programs, along with college-level Mexican-American Studies, seek to meet the wide-spectrum needs of this minority community and demonstrate the breadth of service which the community junior college can offer.

Moorpark College, Moorpark, California, is the other college chosen to illustrate the varied needs and solutions which are being tried in the junior college Mexican-American programs. Moorpark College is located in a bedroom

community which includes the overflowing commuting population of the San Fernando Valley. The college is the newer campus of a two-campus district and has in its immediate area only a two percent Mexican-American population. But the district as a whole has a fifteen percent Mexican-American population with the vast majority of them living at least a forty minute drive from Moorpark. Why, then, did Moorpark begin a Mexican-American program? Because they saw that a need existed that was not being met by their sister college which was much closer to the Mexican-American population center.

Moorpark College has hired two full-time and two part-time instructors and two teaching aids, all of whom are Mexican-Americans. This fall their program will begin and they expect that out of an enrollment of 2,200 they will have 160 Mexican-Americans enrolled in courses. This figure represents eight percent of their student body and is four times the number they might reasonably expect by drawing from the area closest to their campus.

Their courses are set up in three divisions within the Mexican-American Studies area: Mexican-American Cultural Studies, Spanish Language courses, and Mexican-American History courses. The Spanish language courses are especially prepared to help in barrio communication, one being entitled "Conversational Spanish for the Barrios." In general, the courses were set up to satisfy General Education requirements and as such to be certified and accepted at their nearest four-year state college, San Fernando Valley College.

In the planning of the courses and procedures, it was decided to hire two Mexican-American students who will be sophomores this fall to counsel the incoming students for twenty hours each week. They will hire two other students to actually go to the heavy concentrations of Mexican-Americans in the southwestern portion of the district to seek out students by visiting with them in their homes. In

this way, the prospective student and his parents can come to know what it will be like at the school and what the individual might gain by coming to Moorpark College. There are several colleges which offer counseling for Mexican-American students on the campus, but this is the only instance discovered in this investigation in which the college was sending counselors to the homes of prospective students to recruit them for a special program.

It is encouraging to see a junior college seek students in such a forthright way for a special program which they have set up. It is not a simple matter to organize and bring into being a Mexican-American Studies program when the minority students are right across the street from the campus; it is especially difficult when they are forty to forty-five minutes in driving time away from the campus. There are many junior college districts in the state of California with Mexican-American populations of twenty to thirty percent, which, as far as can be determined, have no Mexican-American programs at all. Certainly the educational leaders in these colleges will be watching the progress of these who have launched out into this area of instruction.

VI. Suggested Guidelines for a Mexican-American Studies Program in the Junior College.

1. Courses in Mexican-American Studies, as in all ethnic studies, are to be prepared with concern for their educational value and not merely to meet pressing student demands.

2. The courses should be graded and of transfer level. Other courses of sub-college level are usually necessary in order to prepare some minority students for college level work.

3. It is helpful whenever there is a similar offering elsewhere in the

curriculum to cross-index the Mexican-American Studies course with the existing course in another department.

4. Courses should be relevant to the needs and interests of the student.

5. The establishment of courses represents but a small part of the successful Mexican-American Studies program. Counseling, both on and off the campus, will play an essential part in achieving success.

6. The instructors and counselors should be Mexican-American with proper academic training and a healthy attitude toward and understanding of both the Mexican and Anglo culture patterns.

7. The instructors should be willing to be involved in out-of-class and off campus activities of their students.

8. The proposal of a new Mexican-American Studies program should include specific, measurable instructional objectives which will provide a means of assessment. While such objectives are needed throughout the ethnic curriculum, they are even more essential to the proper evaluation of a new program.

9. The public relations aspect of this program to the community, faculty, students, and administration must not be overlooked. Every medium available should be used to develop an appreciation of the right of the program to stand with the others in the junior college.

VII. Conclusion

Every investigatory work of this type reasonably suggests further study at a future time. This need for continued observation is especially true in the area of Mexican-American Studies. Although proposals have been set forth,

courses placed in the catalog, and instructors hired, at this moment, no one knows whether these plans will be successful. No one knows if the people of the barrio will accept the invitation or how they will respond to the instruction. One year from now much more data will exist for assessment, but even then any evaluation will be too incomplete to establish meaningful generalizations.

Yet it is certain that the programs being launched on the junior college level this fall are a giant step toward the goal of relevant education for the whole society.

FOOTNOTES

1. Stuart E. Marsee, "Emphasis," Junior College Journal, Vol. XXXIX No. 1, (September 1968), p. 10.

2. Eugene Gonzales, "The Mexican-American in California," California Education, Vol. III, No. 3 (November, 1965), p. 19.

3. Gonzales, p. 19.

4. C. A. Erickson, "Uprising in the Barrios," American Education, IV, No. 10, (November, 1968), p. 29.

5. Erickson, p. 30.

6. Erickson, p. 30.

7. Erickson, p. 31.

8. Harold Howe II, "Cowboys, Indians, and American Education," The Texas Outlook, (June 1968), p. 12.

9. C. C. Trillingham and Marie M. Hughes, "A Good Neighbor Policy for Los Angeles County," California Journal of Secondary Education, XVIII, No. 6, (October 1943) p. 343.

10. Trillingham, p. 343.

11. Trillingham, p. 344.

12. Robert L. Derbyshire, "Adolescent Identity Crisis in Urban Mexican Americans in East Los Angeles," Minority Group Adolescents in the United States, ed. Eugene B. Brody (Baltimore: Williams and Wilkins Co., 1968), p. 81.

13. Celia S. Heller, Mexican American Youth: Forgotten Youth at the Crossroads, (New York: Random House, 1968), p. 20.

14. Derbyshire, p. 83.

15. Jack D. Forbes, Education of the Culturally Different, (Berkeley: Far West Laboratory for Educational Research and Development, 1966), p. 13.

16. Derbyshire, p. 82.

17. Jack D. Forbes, Mexican-Americans: A Handbook for Educators, (Berkeley: Far West Laboratory for Educational Research and Development, 1966), p. 17.

18. William H. Kilpatrick, Modern Education and Better Human Relations, (Freedom Pamphlets, 1949), p. 24.

19. Doris Meek, "Black Power and the Instructional Council," Junior College Journal, Vol. 39, No. 2 (October 1968), p. 13.

Footnotes (cont.)

20. Forbes, Education of the Culturally Different, p. 18.

21. Kilpatrick, p. 24.

22. Daniel Selakovich, The Schools and American Society (Waltham, Mass.: Blaisdell Publishing Co., 1967), p. 302.

23. Selakovich, p. 165.

24. Heller, p. 93.

25. Ralph W. Tyler, Basic Principles of Curriculum and Instruction (Chicago: Univ. of Chicago Press, 1950), p. 5.

26. Tyler, p. 6

27. College of the Desert Catalog, 1969-70, p. 21.

28. John Paul Hernandez, "From Student to Student: How Students Help Their Fellow Disadvantaged College Students," Unpublished Seminar Paper, U.C.L.A. School of Education, Course 470C, 1968, p. 1.

29. Hernandez, pp. 6, 7.

30. Selakovich, p. 259.

31. East Los Angeles College "Ethnic Studies Programs and Departments at ELAC," May 15, 1969, p. 3.

32. Moorpark College Course Descriptions: Mexican-American Studies Program, p. 2.

33. Los Angeles City College Catalog, 1969-70, p. 210.

34. East Los Angeles College Catalog, 1969-70, p. 198.

35. E.L.A.C. "Ethnic Studies Program", p. 1.

A P P E N D I X

MOORPARK COLLEGE COURSE DESCRIPTIONS-- Mexican-American Studies Program

Engl 45 -- Mexican-American Literature in English 3 Units

Prerequisite: Satisfactory score on placement test or consent of instructor.

3 hours lecture weekly

Critical analysis in seminar form of Mexican-American literature. Concern is to present a point of view from the artistic eyes of the Mexican-American. Discussions will emphasize a cross cultural examination of poetry, prose, fiction, and non-fictional works. The class will have an opportunity to experience and discuss pertinent ideas and feelings which best lend realism to the literature in question.

Spn 3A-B -- Spanish for the Spanish Speaking 4-4 Units

Prerequisite: A speaking knowledge of the Spanish language

4 hours lecture, 1 hour laboratory weekly

The methodical presentation of the basic communication skills of Spanish for students who are from Spanish speaking backgrounds. Emphasizing vocabulary building and conversation, both semesters increase proficiency in understanding, speaking, reading and writing Spanish. Special attention is focused on correct grammar and written communication for the Mexican-American.

Spn 4 -- Introduction to Hispanic Literature 3 Units

Prerequisite: Spn 3B

3 hours lecture weekly

A survey of the most prominent Spanish-American prose, drama, and verse. Conducted in Spanish.

Hist 9A -- History of the Americas 3 Units

Prerequisite: Satisfactory score on placement test or consent of instructor

3 hours lecture weekly

A study of Spanish, Portugese, French and English conquest, exploration and colonication of the new world, and the main developments in Colonial life in each area up to independence.

Hist 9B -- History of the Americas 3 Units

Prerequisite: Satisfactory score on placement test or consent of instructor

3 hours lecture weekly

A study of the comparative development of the American nations since independence, considering their constitutions, leadership, religions, relations with each other, and their adjustment to the principles of democracy.

MAS 1 -- Mexican-American in Contemporary Society 3 Units

Prerequisite: Satisfactory score on placement test or consent of instructor

3 hours lecture weekly

An analysis of the socio-economic and political problems confronting the Mexican-American with emphasis on proposed solutions. Particular focus will be placed on the effects the social institutions have had on the Mexican-American community. Special emphasis will be placed on the school system. (This course will count toward Social Science or general education credit.)

MAS 2 -- Mexican-American Culture 3 Units

Prerequisite: None

3 hours lecture weekly

The social and cultural heritage of the Mexican-American, emphasizing middle American civilization, and including the evolution of the Mexican-American from the Spanish conquest to present day America. The course is concerned with the contributions made by the Mexican-Americans to the United States, especially in the fine arts, literature, and orally transmitted heritage. (This course will count for elective credit in the Humanities area.)

MAS 22 -- Directed Studies--Mexican-American 1-3 Units

Prerequisite: Consent of the instructor

1-3 hours lecture weekly (tutorial)

Designed for selected students who are interested in furthering their knowledge of Mexican-American studies on an independent studies basis. Assigned problems will involve library, laboratory, and field work. Maximum of 3 units.

MEXICAN-AMERICAN STUDIES

1 HISTORY OF CALIFORNIA AND THE PACIFIC COAST (3)

Credit given for only one of Mexican-American Studies 1 or History 20.
Lecture, 3 hours.

A general survey is made of the Pacific Coast and the Southwest area of North America from the period of the explorations to the present. Special emphasis is given to the Mexican people in their advance northward and to the history of the Mexican-Americans in the southwest. The cultural, political, economical and social developments of California are described from Spanish times to the present.
Acceptable for credit, U.C.L.A.
Acceptable for credit, C.S.C.L.A.

2 THE MEXICAN-AMERICAN IN CONTEMPORARY SOCIETY (3)

Credit given for only one of Mexican-American Studies 2 or Social Science 14.
Lecture, 3 hours.

The course will attempt to introduce the student to the major characteristics of this third largest minority group in the United States and largest in the Southwest. Special attention will be given to the social, cultural, economic and political elements which differentiate the Mexican-Americans from other groups in American Society.

5 HISTORY OF THE AMERICAS I (3)

Credit given for only one of Mexican-American Studies 5 or History 5.
Lecture, 3 hours.

This course covers the pre-Columbian Indian cultures, European exploration and colonization of the New World, life in the colonial Americas, California as a Spanish colony, the achievement of independence by the United States and Latin America. Consideration of the Constitution of the United States is included.
Acceptable for credit, U.C.L.A.
Acceptable for credit, C.S.C.L.A.

6 HISTORY OF THE AMERICAS II (3)

Credit given for only one of Mexican-American Studies 6 or History 6.
Lecture, 3 hours.

The history of the American nations from the achievement of Latin American independence to the present is surveyed with emphasis upon the United States and Latin American development, inter-American relations, and the constitutional history and government of California.
Acceptable for credit, U.C.L.A.
Acceptable for credit, C.S.C.L.A.

10 DIRECTED PRACTICE IN SOCIAL WELFARE (3-3)

Credit given for only one of Mexican-American Studies 10 or Sociology 20. Those students wishing to have special emphasis in their field work in Barrios studies, should take Mexican-American Studies 10. Those desiring a more general study, should take Sociology 20.
Lecture, 2 hours; 4 hours of assigned field work weekly.

Students are assigned to volunteer situations in order to gain practical experience in group work under supervision in local anti-poverty, United Way, church, or recreational agencies. This course is open to all students interested in volunteer social work of any kind, and is especially recommended for social welfare majors.

MEXICAN-AMERICAN STUDIES

41 LATIN-AMERICAN CIVILIZATION (3)

Credit given for only one of Mexican-American Studies 41 or Spanish 10.
Prerequisite: Spanish 2 or permission of instructor.
Lecture, 3 hours.

This course consists of lectures and discussions in Spanish on the geography, history, customs, economic and political developments, literature and arts of Spanish speaking and Portuguese speaking peoples of America. It is recommended to all students of Spanish and especially to Spanish majors.
Acceptable for credit, U.C.L.A.

42 CONTEMPORARY MEXICAN LITERATURE (2)

Credit given for only one of Mexican-American Studies 42 or Spanish 12.
Lecture, 2 hours.

This course consists of lectures and discussions in English on the literature and history of Mexico during the twentieth century, with a background of earlier works. Students will read translations of principal writers.

43 HISPANIC CIVILIZATION (3)

Credit given for only one of Mexican-American Studies 43 or Spanish 9.
Lecture, 3 hours.

A study of the orgins, growth, and development of Spanish civilization in the various fields. Emphasis on Spain's cultural history, art, architecture, music, and the minor arts. Lectures are in English. It is especially recommended to all students of Spanish and is required of Spanish majors at the University of California, Los Angeles.

44 MEXICAN CIVILIZATION (3)

Credit given for only one of Mexican-American Studies 44 or Spanish 16.
Lecture, 3 hours.

Considers the significant elements of pre-Columbian Mexican Civilization, the impact of the Spanish domination upon the indigenous population and its influence upon the mores, art, and industry. Studies in the history, literature, art, and music of Mexico as they evolved from Colonial times to the present. The impact of the Mexican revolution upon all the Americas is considered. Examines the present-day culture of the Mexican-American as influenced by his Mexican heritage and life in the United States.

51 MEXICAN ART - PRE-COLUMBIAN AND COLONIAL (3)

Credit given for only one of Mexican-American Studies 51 or Art 67.
Lecture, 3 hours.

A survey of the art of Mexico from antiquity to the eve of the 1910 Revolution. A chronological study covering the various indigenous civilizations, the encounter with European culture, and the development of a Mexican art from the combination of the two cultures. Emphasis will be given to the continuity of a distinctive Mesoamerican philosophical and religious outlook as manifested in painting, sculpture, architecture, and ceramics studied, and their utilitarian and ceremonial use.

MEXICAN-AMERICAN STUDIES

52 MEXICAN ART - MODERN (3)

Credit given for only one of Mexican-American Studies 52 or Art 68.
Lecture, 3 hours.

A survey of the art of Mexico from the 1910 Revolution to the present, including the renaissance of indigenous Mexican art, the evolution of a Mexican-American art, and the cultural interplay between the United States and Mexico. Included in the discussion will be Rivera, Orozco, Siqueiros and Tomayo.

61 MUSIC OF MEXICO (3)

Credit given for only one of Mexican-American Studies 61 or Music 37.
Lecture, 3 hours.

A historical survey of music in Mexico from the early Aztec culture through the present. Emphasis will be placed on the art music of Mexico and the compositions of leading Mexican composers. This course will include aspects of indigenous and folk music, as well as music in the Mexican-American society. Listening will be stressed through recorded, taped, and live performances.

MICROBIOLOGY

1 INTRODUCTORY MICROBIOLOGY (5)

Prerequisite: College chemistry and one course in biological science.
Lecture, 3 hours; laboratory, 6 hours.

This course involves consideration of the early history of bacteriology, effects of physical and chemical agents on bacteria, the biochemical activities and genetics of bacteria and other microorganisms. Attention is also given to the bacteriology of the air, water, soil, milk and dairy products. The laboratory emphasizes fundamental bacteriological techniques and procedures. This course is offered in the fall semester only.
Acceptable for credit, U.C.L.A.
Acceptable for credit, C.S.C.L.A.

6 MICROBIOLOGY SURVEY (3)

Prerequisite: Biology and chemistry recommended.
Lecture, 2 hours; laboratory, 2 hours.

This is a general survey of the field of microbiology designed for non-science majors. It deals with the scope of microbiology; the nature of microbes; infection and immunity; common microbial diseases; food and sanitation bacteriology; the demonstration and practice of microbiological techniques.
Acceptable for credit, U.C.L.A.
Acceptable for credit, C.S.C.L.A.

Mexican-American Studies

2. The Mexican-American in Contemporary Society (3)
An analysis of the socio-economic and political problems confronting the Mexican-American with emphasis on proposed solutions.

7. The Mexican-American in the Political and Social History of the United States I (3)
A survey of U.S. History from the early Colonial Era through the Civil War with special emphasis on the contribution of the Mexican-American. Included is a survey of the United States Constitution.
Mexican-American Studies 7 with 8 meets the American History, Constitution, State and Local Government requirement for the Associate in Arts Degree.

8. The Mexican-American in the Political and Social History of the United States II (3)
A survey of the U.S. History from the end of the Civil War to the present time, with special emphasis on the Mexican-American contribution to the development of American Civilization.
Mexican-American Studies 7 with 8 meets the American History, Consttution, and State and Local Government requirement for the Associate in Arts Degree.

9. The Mexican-American in California (3)
Study of the culture, traditions, attitudes and ideals of Mexican-Americans in California from the original Hispano-Mexican Settlements to the present; includes their contributions to the economic, social and legal institutions of the Southwest; deals with the problems resulting from a rural agricultural past to an urban industrial present and the conflict of biculturalism.

42. Contemporary Mexican Literature (2)
Lectures and discussions in English on the literature and history of Mexico during the twentieth century, with a background of earlier works. Works read in translation.

44. Mexican Civilization (3)
Extensive and intensive study of Pre-Columbian Indians of Mexico. Study Toltecs, Mayas and Aztec and other tribes. Influence of Spanish Conquest and Domination. Mexico during Colonial times. The Revolution of Independence against Spain. Discusses the literature, art and music of Colonial Mexico. Discusses the Revolution of 1910 and contemporary Mexico as well as the American citizen of Mexican descent; a view of the present day American of Mexican descent and his heritage, is undertaken.

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